

# **Education For Leadership**

BY

**THE RT. REV. G. S. ARUNDALE, M.A., Litt. D.**

**The Theosophical  
World - University  
Association (India)  
Adyar, Madras**

*To the members of  
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# EDUCATION FOR LEADERSHIP\*

BY THE RIGHT REV. G. S. ARUNDALE, M.A., Litt D.

When the Theosophical World-University takes complete form on the physical plane, it is our hope that it will have centres in all the countries of the world from which it will promulgate the science of life—not science only in its analytical forms, but in its synthetical aspect, the aspect of the higher mental and intuitive consciousness, and possibly of still higher states of consciousness. To-day the world is dominated by the analytical mode of consciousness, which tends to be individualistic, separative and sometimes destructive. It is our hope that The Theosophical World-University, while paying due attention to the analytical aspects of science, will give their proper place to those synthetical aspects which will make us lay stress on the essential unity of life, and enable us to perceive that unity amidst all the diversities with which we must inevitably be concerned. To assist in this process we shall have a series of text-books so written as to enable the students to perceive God at work in the Universe.

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\* From an address delivered at Adyar on the inauguration of The Theosophical World-University Association (India).

That will be a wonderful consummation to a University curriculum. But I am not going to enter into details of this aspect of The Theosophical World-University's work on this occasion. I am going to lay stress on what I believe to be the ultimate test of its success or failure—the degree of its capacity to produce men and women who have the qualities of real leadership. This is the world's need to-day. In Australia, for example, a young country needing true guidance towards a noble destiny, one is struck by the lacks of leaders. There are plenty of people gifted with the valuable capacity of followership (if I may coin a word), but of leadership there is very little, and the educational system is producing none. It is entirely concentrated on the analytical aspects of science and not on the synthetical.

India is not much better off in the matter of leadership than Australia. There are many who are called leaders, and who accept the title without demur. But of really great leaders of humanity in India—Indian men and women who have great ideals for India, and who are pursuing those ideals and fashioning a glorious future for India regardless of what may happen to themselves as personalities—there are very few in proportion to the vast population that they should be leading.

At the present moment in India, as in most countries of the world, there is a dangerous spirit of compromise. The so-called leader is afraid of his followers. He must placate them, and adapt himself to outer circumstances. What is needed is leaders who, without fear or favour,

will declare a policy and pursue it to the end—like the President of The Theosophical Society.

Pardon a personal reference. When I went to Australia and found I was likely to stay there for some time, I looked around to see what Australia needed so that I might work for the supplying of that need. I found two things wrong with Australia—the meat trade and the drink trade. I was told I might work against the drink trade, as there were others already doing so. But I was warned not to dare to touch the meat trade, as it was the basis of Australia's prosperity, and she would not stand interference with it—certainly not from an outsider. But it is not true that the meat trade is the basis of Australia's prosperity. No evil can be the basis of a country's prosperity, and there is no future for Australia so long as that trade of cruelty and horror exists. And so, in spite of warnings, I work against it and shall continue to do so not only in Australia but wherever I am. People may say what they please about me. All I am concerned with is the truth as I see it. If I come to see things differently, I shall not hesitate to change and to declare the change.

The law of growth is the capacity to change when necessary. In our Theosophical World-University we shall help our young people to grow in the spirit of truth—not convention, or orthodoxy or public opinion, but truth in so far as they are able to grasp it. That will mean the development of leadership.

Truth is something entirely different from convention, or orthodoxy, or public opinion, or anything else, and we

of The Theosophical World-University mean to stand by it at all costs. Conventions and orthodoxies are very complicated affairs, but truth is a very simple thing. Breadth of mind is one of its signs. A narrow-minded person is more likely to be in error than to be an exponent of truth. When we are clear as to the truth of a situation, and act upon it, we shall find that the threats of disaster will turn into mere noise, and the noise will ultimately die down.

To acquire the capacity to recognise and act on the truth of a situation is a matter of training. The Theosophical World-University will assist its students to acquire this capacity. One way will be the inculcation of true methods of contemplating the problems of life. Many people practise meditation as a kind of bargaining with God. They desire to be carried away from life into some blissful condition. It is, of course, good to be rocked sometimes in a celestial cradle. But I would recommend another kind of meditation. Sit down peacefully in a comfortable position. Then allow to pass before your mind some experience of your fellow-beings, some sorrow, some misery, some joy. Put the experience into personal form—a mother whose child has died, a student who has failed in his examination, or the like. They do not know of karma and reincarnation. Identify yourself with the experience at its own level. Thus you will touch its share of reality and be able to deal with it truly. But you will also realise that these things are part of the illusion of life, and you will become capable of helping others towards the fundamental realities of the spirit.

Whatever be the subjects of study in the schools and colleges that will be connected with The Theosophical World-University, they should lead to a realisation of the unity of all life: that God is Love; that everything occurs within His Love; and that all therefore is love, whatever it may seem on the surface. It is our darkness and ignorance that make us feel the sorrow and suffering; and perhaps the supreme object of The Theosophical World-University will be to help its students to face life and its troubles in such a way that they will stand steady in the midst of trouble and say "All is well." Thus they will become able to let the stream of the Eternal Joy, which their former ignorance had dammed, break through the illusory sorrows of life, and overwhelm them with its glory.

It is my earnest hope that none of those who will become teachers in The Theosophical World-University will continue to live among the unrealities of life, among forms and outer circumstances, or fail to realise the truth that every fact and experience in life is a means whereby we may know the truth that God is Love. If a teacher cannot relate his subject to that fundamental truth, he may be a useful enough teacher for the outer world, but he can have no place in The Theosophical World-University.

The work of The Theosophical World-University is to enable its students to understand and use life. Pardon another personal reference. I am a Bishop of the Liberal Catholic Church. Do you suppose I care a great deal whether I am or not? I happen to be high up in

Masonry : I have a number of qualifications and forms. Do you suppose I have taken any of these because I want them ? It is not of the least importance, as such, to me that I am a Bishop or a Mason. I take these things merely as means whereby I may more effectively serve humanity. They are appropriate tools that I can handle. They may not at all be appropriate tools for others. Take any of them away from me, and I shall still remain, and shall not in the slightest degree suffer from the deprivation.

The students of The Theosophical World-University will be helped to the attitude of valuing all things according to the service that they can render by them. They will be trained to love and serve the country and people in which they were born, but they will be trained more to realise that their true work is not only service to their own country as an end in itself, but service through their country to all humanity. The world needs people who can go anywhere and be useful wherever they are. There are people in white skins who can only be used in a white way; and there are people in brown skins who can only be used in a brown way. There are people who come to India and never contact India. There are Indians who go to the West and get lost there. The world wants people who can be at home in any room of the great House of Humanity. Everyone must draw all the inspiration they can from their country and religion; but the students of The Theosophical World-University, if they are to be true leaders, must be able to give themselves in service to humanity any where.

There is not a country in the world that is not looking



to India for spiritual leadership. What is India doing to be worthy of that expectation? Politically she is a spectacle of foolish dissension. Socially she is a tragic caricature of the real India of the past and of the dreams of her seers and saints. She has the noblest ancient art in the world, and the loftiest conception of the nature and function of art; yet the movement for reviving her own exquisite and spiritual art to-day has to combat an appalling mass of ugliness and bad taste. All the world needs a spiritual awakening, but India most of all if she is to live up to her own potentialities and the world's hope of her. The Theosophical World-University will help India to this awakening, and it will help the world to the consecration and sacrifice that alone can save it from self-destruction.

